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Catalogue

OF ORIENTAL MANUSCRIPTS, PERSIAN ARABIC, AND HINDŪSTĀNĪ

COMPILED BY

HERMAN ETHÉ

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NOTE

SEVENTEEN of the Persian MSS. in this catalogue were brought from India by Archdeacon Benjamin Millingchamp, D.D., in 1797. They were given to the National Library by his great-grandson, Herbert Millingchamp Vaughan, Esq., B.A., F.S.A., of Plâs Llangoedmore, near Cardigan.

Archdeacon Millingchamp was the son of Benjamin Millingchamp, of Cardigan, by his wife, Anne Gambold. He was born at Cardigan in 1756 and was educated at Ystradmeurig School (under Edward Richard), and afterwards at Queen's and Merton Colleges at Oxford, where he graduated, and later took the degree of Doctor of Divinity. He was ordained in 1777 by Bishop Yorke at Abergwili, and shortly afterwards went out to the East Indies as chaplain on board the flag-ship of Admiral Sir Edward Hughes, K.B. Quitting the Navy, he became chaplain of Fort St. George, Madras; a post he retained for nearly twenty years. During his residence at Madras, he studied Persian and wrote various interesting accounts of Indian scenes and places. Returning from Madras a comparatively wealthy man in 1797, he bought the house and estate of Plâs Llangoedmore, near Cardigan, where he died in January 1829. He was Rector of Rushall in Wiltshire, prebendary of St. Davids, and Archdeacon of Carmarthen. A monument to himself and his wife (who

637143

survived him till 1869) is to be seen in Llangoedmore Church. His only child, Sara, was married in 1825 to Colonel Herbert Vaughan, of the 90th (Perthshire) Light Infantry, second son of John Vaughan-Lloyd of Brynog, Greengrove, and Tyllwyd in Cardiganshire.

Of the other MSS. included, one belongs to the library of Sir John Williams, Bart., G.C.V.O., whose collections form the foundation of the National Library, and two are gifts from Emile Andrews, Esq., of Cardiff.

CATALOGUE OF THE PERSIAN, ARABIC, AND HINDŪSTĀNĪ MANUSCRIPTS IN THE NATIONAL LIBRARY OF WALES

A

ARCHDEACON BENJAMIN MILLINGCHAMP'S, D.D., PERSIAN MSS.

Presented by his great grandson, Herbert Millingchamp Vaughan, Esq., B.A., F.S.A., of Plâs Llangoedmore, April, 1912.

a. Collection of historical anecdotes.

I

Nigāristān (نگارستان).

Ff. 242, ll. 19; written by various hands, partly in Nasta'līq, partly in Naskhī; occasional additions on the margin; some of the leaves are misplaced, their proper order being: ff. 1–101, 104, 105, 102, 103, 106–223, 226, 227, 224, 225, 228–242; headings in red; size, 10¼ in. by 6¼ in.; dated the 19th of Rabī' I, A.H. 1210 (A.D. 1795, Oct. 3).

Anecdotes and curious narratives of celebrated men from the time of Nizār bin Ma'add bin 'Adnān, one of Muḥammad's forefathers, to the beginning of the tenth century of the Hijrah, by Aḥmad bin Muḥammad bin 'Abd-alghafūr al-Ghaffārī alqazwīnī (A.H. 959, A.D. 1552), see ff. lin. penult., and 242ᵃ, l. 5 ab infra (chronogram of completion: نگارستان واقع).

Beginning on fol. 1ᵃ:

ای طرازندهٔ بهارستان و ای نگارندهٔ نگارستان ازکرم تازه کن بهارم الخ

Edited Bombay, A. H. 1245 and 1275; see also Ethé (Bodl. Cat.), 337–340; (I. O. Cat.), 606–613; Rieu (B. M. P. Cat.), i. p. 106; W. Morley, p. 50; Krafft, p. 87; Dorn (Petersburg Cat.), p. 276; W. Pertsch (Berlin Cat.), p. 404; Dorn, Auszüge, pp. 423–425; and Elliot, History of India, II, pp. 504–506.

(No. 4.)

b. Collection of animal fables.

II

Anwār-i-Suhailī (انوار سهیلی).

Ff. 292, ll. 17; Nasta'līq; headings and quotations from the Qur'ān, traditions, &c., in red ink; occasional corrections and additions on the margin; size, $11\frac{5}{8}$ in. by $8\frac{3}{8}$ in.; not dated; quite modern copy.

The Persian version of the famous collection of animal fables, called کلیله و دمنه (originally translated from Pahlavī into Arabic by Ibn al-Muqaffa' who was born A. D. 725) by Maulānā Ḥusain bin 'Alī al-Wā'iż alkāshifī (d A. H. 910, A. D. 1505), in fourteen chapters (باب). Index on ff. 6b and 7a.

Bāb I: در اجتناب نمودن از استماع (سماع) قول سامی (index: و نمّام), on fol. 34a.

Bāb II: در سزا یافتن بدکاران و شامت عاقبت ایشان, on fol. 92a.

Bāb III: در موافقت دوستان و (فوائد) معاضدت ایشان (in the index this heading is given by mistake to bāb IV), on fol. 117a.

Bāb IV: در بیان ملاحظه کردن احوال دشمنان و ایمن نابودن از مکر و حیلهٔ ایشان (in the index this heading is given to bāb III), on fol. 141a.

Bāb V: در مضرّت غفلت ورزیدن (در مضرب (!) غافل شدن: index) و از دست دادن مطلوب و اهمال نمودن (ورزیدن: index) در آن, on fol. 178b.

Bāb VI: در آفت تعجیل و مضرّ (و مضرّت ؟) شتابکاری از بیخردی (و صرر (!) شتاب‌زدگی در کارها کاری: index), on fol. 194a.

Bāb VII: در حزم (در عزم حزم :index) و تدبیر و بحیله خلاص یافتن (بحیله خاصّ (!) یافتن :index) از اعدا بر تملّق ایشان (از بلاء اعدا :index), on fol. 201a.

Bāb VIII: در احتراز کردن از ارباب حقد و کینه (حقد :index only) و بر تملّق ایشان اعتماد نانمودن (و اعتماد نکردن بر تملّق ایشان :index), on fol. 213a, last line.

Bāb IX: در فضیلت عفو که ملوك را بهتر صفتی است و اهل اقتدار را خوشترین (در حقیقت عفو که ملوك را بهترین صفتی است :index only).

Bāb X–XII not marked in the text (the headings in the index are: X در مضرّت افزون ; XI در بیان جزای اعمال بطریق مکافات ; XII در فضیلت حلم وقار و سکون ; طلبیدن و از کار خود باز ماندن و ثبات خصوصاً پادشاهان).

Bāb XIII: در اجتناب فرمودن (نمودن :index) ملوك از قول اهل غدر و خیانت (و حساب (!) :index), on fol. 264a, first line.

Bāb XIV: درعدم التفات به انقلاب زمان و بنای (وثنای (!) :index) کار بر قضا و قدر نهادن, on fol. 278b.

Beginning on fol. 1b:

حضرت حکیم علی الاطلاق جلّت حکمته که وضائف (read وظائف) لطائف حمد و ثناء او الخ

Translated into (1) *English* by E. B. Eastwick, Hertford, 1854; by A. N. Wollaston, London, 1878; extracts, with English translation, in the Asiatic Journal, V, pp. 109, 327, and 544; some verses in English translation in A. Rogers's Persian Anthology (pp. 35–47), London, 1889. (2) *German* by Ethé, Morgenländische Studien (pp. 147–166), Leipzig, 1868 (those parts which were published in Spiegel's Chrestomathia Persica, pp. 32–40, Leipzig, 1848). (3) *Turkish* by ʿAlī Čalabī Ṣāliḥ (d A. H. 950, A. D. 1543, 1544), styled همایون‌نامه, Ethé (Bodl. Cat.), Nos. 2090, 2091; an abridged edition of the same, styled ثمار الاسمار, q ib., No. 2090. (4) *Hindūstānī*, fragments of, ib., Nos. 2310, 2311; stories taken from it, ib., Nos. 2032, 2; 2312. (5) *Northern Urdū* by Faḳīr, styled بستان حکمت, q ib., No. 2310. (6) *Dakhnī*, q ib.

Text-editions: Calcutta, 1804, 1816, 1824, &c.; Hertford (by Ch. Stewart), 1805; by J. W. Ouseley, 1851; lithographed A. H.

1270; some extracts in Spiegel's Chrestomathia Persica (see above) and in the Chrestomathie Persane of Langlès. For further references see Sayyid 'Alī Bilgrāmī's 'Lecture' in Urdū; Notices et Extraits, IV, p. 262 sq.; Ḥāji Khalfa, V, p. 239; Ethé (Bodl. Cat.), Nos. 431–437; (I. O. Cat.), Nos. 757–766; Rieu (B. M. P. Cat.), ii. p. 756[a] sq.; Pertsch (Berlin Cat.), p. 970 sq.; Aumer (Munich Cat.), p. 46; Dorn (Petersburg Cat.), p. 409; Edinburgh Cat., No. 339; and Zenker, I, pp. 83 and 84.

c. Poetry.

III

Kulliyyāt-i-Sa'dī (كلّيّات سعدى).

Ff. 596, ll. 17 (two columns in the poetical sections); excellent Nasta'līq; headings in red ink on ff. 1[b]–220[b], 229[b], 277[b], 295[b], 532[b], 558[a], 560[b], and 564[a]–590[a]; in the intermediate parts they are left blank; illuminated frontispieces on ff. 1[b], 32[b], 97[b], 220[b], 229[b], 277[b], 295[b], and 532[b]; occasionally various readings on the margin; ornamental binding; size, $9\frac{1}{2}$ in. by $5\frac{3}{8}$–$5\frac{1}{2}$ in.; not dated.

A very neat copy of the collected works of Shaikh Musharrif-aldīn bin Muṣliḥ (or Muṣliḥ-aldīn bin 'Abdallāh, sometimes also called Sharaf-aldīn Muṣliḥ bin 'Abdallāh) with the takhalluṣ Sa'dī of Shīrāz (**b** about A. H. 580, A. D. 1184, **d** A. H. 690 or 691, A. D. 1291 or 1292) in prose and verse, containing:

(1) Preface in prose by the collector of the Kulliyyāt, 'Alī bin Aḥmad bin Abī Naṣr (or bin Abībakr) Bīsutūn (or *bin* Bīsutūn) A. H. 726–734, A. D. 1326–1334, beginning on fol. 1[b]:

شکر و سپاس معبودیرا جلّت قدرته که آفرینندهٔ مخلوقات عالم است الخ

Translated into English by J. H. Harington in his introduction to the Calcutta edition of the Kulliyyāt (see below), pp. 24–26; compare also Dr. W. Bacher's Sa'dī-Studien in Z. D. M. G., vol. 30, pp. 82 and 83; Rosen (Persian MSS.), p. 175 sq.

(2) Sa'dī's *first* prose-treatise or own preface (رسالهٔ اوّل در تقریر دیباچه), beginning on fol. 3[a]:

سپاس بیغایت و ستایش بی نهایت آفریدگاری را جلّ جلاله و عمّ نواله که از کمال موجودات الخ

See Bacher's Sa'dī-Studien, loc. cit., p. 84.

(3) Sa'dī's *second* prose-treatise (رسالهٔ ثانی در مجلس پنجگانه) in five majlis or homilies (on ff. 6[a], last line, 8[b], l. 5, 11[a], lin. penult., 13[a], l. 2, and 15[b], l. 4), beginning on fol. 6[b], first line, with a qaṣīdah of fourteen verses, alternately in Arabic and Persian, the first of which runs thus:

الحمد لله الّذی خلق الوجود من العدم
فبدت علی صفحاته انوار اسرار القدم

The third and the fourth majlis of this treatise have been edited, with German translation and commentary, by M. Guedemann, Breslau, 1858; the fifth has been translated into English by James Ross, Bombay Transactions, I, pp. 146–158.

(4) Sa'dī's *third* prose-treatise, here with the wrong heading رسالهٔ عقل و عشق (at the end even الرّسالة فی العقل والعقل), which rightly belongs to the *fourth*; but the initial words are the usual ones of the *third* (commonly styled در سؤال صاحب دیوان, i. e. questions of the Ṣāḥib-dīwān Khwājah Shams-aldīn Muḥammad al-Juwainī (d. A. H. 683, A. D. 1284) and Sa'dī's answers), on fol. 20[a], l. 4 ab infra:

صاحب صاحبقران خواجه زمان ❖ نیکو سیرت و صورت جهان

Translated into English by J. H. Harington in the Introduction, quoted above, pp. 14–17; into German by Graf, Lustgarten, II, pp. 136–142.

(5) Sa'dī's *fourth* prose-treatise is entirely missing, no doubt in consequence of the confusion in the heading of the *third*.

(6) Sa'dī's *fifth* prose-treatise (نصیحة الملوك), beginning on fol. 23[a], l. 7:

بسم الله الرّحمٰن الرّحیم فی (الکافی other copies read) حسب الخلائق وحده والحمد لله علی نعمه الخ

Edited by Latouche (Zenker, II, 484), and by Barb, Vienna, 1856.

(7) رسالهٔ اباقا خان, identical with the *first* story of the usual *sixth* prose-treatise of Sa'dī, the poet's interview with Sulṭān Abāḳākhān (A. H. 663–680, A. D. 1265–1282), beginning on fol. 29[a], l. 8:

مصلح الدّین سعدی رحمة الله علیه فرمود که در وقت مراجعت از زیارت کعبه الخ

Translated into English by J. H. Harington, Introduction, pp. 17–19, and into German by Graf, Lustgarten, II, pp. 142–146.

(8) رسالهٔ ملك انكيانو (styled at the end: نصيحت ملك انكيانو), the *second* story of the usual *sixth* prose-treatise of Sa'dī, the poet's advice to Ankiyānū, the Moghul governor of Fārs (A.H. 667–670, A.D. 1268–1272), beginning on fol. 30a, l. 4:

معلوم شد كه ملك خسرو عادل دام دولته قابل تربيت و مستعدّ نصيحت است الخ

(9) رسالهٔ ملك شمس الدّين تازيكو, the *third* story of the usual *sixth* prose-treatise of Sa'dī, an anecdote relating to Malik Shams-aldīn, the revenue-collector of Fārs in A.H. 676 (A.D. 1277), beginning on fol. 31b, l. 2:

در زمان حكومت ملك عادل مرحوم شمس الدّين تازيكو الخ

Translated into English by J. H. Harington, Introduction, pp. 19–21; into German by Graf, Lustgarten, II, pp. 146–148.

(10) Gulistān (گلستان), the rose-garden, completed A.H. 656 (A.D. 1258), beginning on fol. 32b:

منّت خدايرا عزّ و جلّ كه طاعتش موجب قربتست الخ

It contains the following eight bābs:

Bāb I: در سيرت پادشاهان, on fol. 37a, l. 2.

Bāb II: در اخلاق درويشان, on fol. 51a, l. 4 ab infra.

Bāb III: در فضيلت قناعت, on fol. 61b, l. 7 ab infra.

Bāb IV: در فوائد خاموشی, on fol. 70a, l. 3 ab infra.

Bāb V: در عشق و جوانی, on fol. 72a, l. 6 ab infra.

Bāb VI: در ضعف و پيری, on fol. 79b, l. 2.

Bāb VII: در تأثير تربيت, on fol. 81b, l. 2.

Bāb VIII: در حكمت و موعظت و نصيحت, on fol. 88b, l. 5.

Translated (*a*) into *French:* by A. du Ryer, 1634; by d'Alègre, 1704; by Gaudin, 1789; by Semelet ('Le parterre des fleurs'), Paris, 1828; and by C. Defrémery, Paris, 1858; (*b*) into *Latin:* by Gentius ('Rosarium Politicum'), 1651, new ed. 1655; (*c*) into *German:* by A. Olearius ('Persianischer Rosenthal'), Schleswig, 1654, new ed. 1660, &c.; by B. Dorn ('Drei Lustgänge aus Sa'dīs Rosenhain'), Hamburg, 1827; by Ph. Wolff, Stuttgart, 1841; and by K. H. Graf, Leipzig, 1846; (*d*) into *English:* by Fr. Gladwin (with text), Calcutta, 1806, and London, 1809 and 1833; by Dumoulin, 1807; by

James Ross, London, 1823; new edition, 1890; by E. B. Eastwick, Hertford, 1852, new ed., London, 1880; by J. T. Platts, London, 1873; another translation privately printed by the Kāma Shāstra Society, Benares, 1883; select portions also in S. Robinson's 'Persian poetry for English readers', 1883; (*e*) into *Russian:* by S. Nasarianz, Moscow, 1857; (*f*) into *Polish:* by Otwinowsky, edited by Janicki, Warsaw, 1879; (*g*) into *Arabic:* Būlāq, A. H. 1263; (*h*) into *Turkish:* Constantinople, 1874 (with Persian text), and 1876 (three different versions); also with Sūdī's translation and notes, A. H. 1286 and 1293; (*i*) into *Hindūstānī:* by Mīr Shīr 'Alī Afsūs, under the direction of Dr. John Gilchrist ('The rose-garden of Hindoostan'), Calcutta, 1802; and by Nizām-aldīn, Poona, 1855; (*j*) into *Hindī:* by Mihr Chand Dās, Dihlī, 1889.

Text-editions: Calcutta, 1806 (by Fr. Gladwin, with English translation, see No. *d* above, reprinted London, 1809); 1828; 1851 (by Dr. A. Sprenger); 1861 (school-edition); Bombay, A. H. 1249 (with illustrations) and 1844; Lucknow, A. H. 1264; 1284 (several editions, some with Urdū translation); 1297 (with marginal notes), and 1882; Lahore, 1870; Dihlī, 1870; Cawnpore, 1887; Tabrīz, about 1821; Būlāq, A. H. 1249 and 1281; Cairo, A. H. 1261; Constantinople, 1876. European editions: by E. B. Eastwick (with vocabulary), Hertford, 1850; by Johnson (likewise with vocabulary), ib., 1863; and by J. T. Platts, London, 1874; see also Zenker, I, 520 sq.; and II, 467 sq.

(11) Būstān (بوستان), the fruit-garden, completed A. H. 655 (A. D. 1257), beginning on fol. 97^{b}:

بنام جهاندار (usual reading: خداوند) جان آفرین
حکیم سخن بر (usual reading: در) زبان آفرین

It contains the following ten bābs:

Bāb I: در انصاف و عدلگستری, on fol. 103^{a}.

Bāb II: در احسان, on fol. 132^{a}.

Bāb III: در عشق اولیا, on fol. 147^{a}.

Bāb IV: اندر تواضع و منفعت آن, on fol. 158^{a}.

Bāb V: در صفت رضا و تسلیم, on fol. 173^{b}.

Bāb VI: در فضیلت قناعت و منافع آن, on fol. 179^{b}.

Bāb VII: در تأثیر تربیت و منافع آن, on fol. 185^{a}.

Bāb VIII: در فوائد شکر نعت بار(!) تعالی, on fol. 198b.

Bāb IX: در فضیلت توبه و استغفار, on fol. 206b.

Bāb X: در مناجات و ختم کتاب, on fol. 216b.

Translated (*a*) into *German* by K. H. Graf, Jena, 1850; by Schlechta-Wssehrd, Vienna, 1852; and by Fr. Rückert, Leipzig, 1882; (*b*) into *French:* by Barbier de Meynard, Paris, 1880; (*c*) into *English:* by H. Wilberforce Clarke, London, 1879; by G. S. Davie, ib., 1882 ('The Garden of Fragrance'); selections in English ('Flowers from the Bústán'), Calcutta, 1877; and in S. Robinson's 'Persian poetry for English readers', 1883; (*d*) into *Turkish:* 2 vols., Constantinople, A.H. 1288 (A.D. 1871).

Text-editions, among the great number of which the most noteworthy are: Calcutta, 1810, 1828, and 1870 (selections entitled عقد منظوم); Cawnpore, 1832, 1856 (with commentary, reprinted 1879), 1868, 1887, and 1888 (partly with a glossary); Lucknow, A.H. 1262, 1263, 1265, 1279, and 1869; Lahore, A.H. 1863 and 1879; Dihlī, 1882; Tabrīz, A.H. 1285; see also Zenker, I, 520 sq.; II, 467 sq. Best critical editions: by K. H. Graf, Vienna, 1850 (with Persian commentary); and by J. T. Platts, annotated and edited by J. Rogers, London, 1891. Another title of this poem is سعدی نامه, see Ethé (Bodl. Cat.), No. 681, 15; (I. O. Cat.), No. 1118, 4; Flügel (Vienna Cat.), I, p. 530; comp. also Rosen (Persian MSS.), pp. 183 and 185; and Bacher's Sa'dī-Studien (see above), p. 86, note 5.

(12) Arabic Qaṣīdas (كتاب قصائد عربی, in the colophon: القصائد بالعربيّة), beginning on fol. 220b:

ملك الهوى قلبى و حاش معيّرا (و جاش مغيّر: I. O. C., No. 1122, 5)

(13) Persian Qaṣīdas (كتاب قصائد فارسی), beginning on fol. 229b:

شكر و سپاس و منّت و عزّت خدايرا
پروردگار خلق و خداوند كبريا

Nineteen of these have been edited, with metrical German translation, by K. H. Graf in Z. D. M. G., IX, pp. 92–135, and XII, pp. 82–116.

(14) Poems with alternate Persian and Arabic verses (كتاب الملمّعات), beginning on fol. 277b:

تو خون خلق بريزی و روی برتابی
ندانمت چه مكافات اين گنه يابی

(15) Refrain poems (كتاب ترجيعات), beginning on fol. 283a:
ای زلف تو هر خمی بلندی (usual reading: كمندی)
چشمت بكرشمه چشم بندی

(16) Pleasant ghazals (كتاب طيّبات), beginning on fol. 295b:
اوّل دفتر بنام ايزد دانا — آنكه قديمست و منعمست و توانا
(the usual reading of the second hemistich is: صانع پروردگار حيّ توانا).
The arrangement of these ghazals here is rather strange: after the initial poem, rhyming in ا, one in ى and another in د follow; from the fourth on, on ff. 296b–321a, the alphabetical order is maintained, but on fol. 321b a new series, likewise alphabetical, begins (introduced by ايضاً) and goes to fol. 338a, l. 11; then a third alphabetical series begins with a poem rhyming in ت and going to the end of fol. 360b, concluded on ff. 361a–362a by three poems, rhyming in ز, د, and م respectively.

Fourteen of these ghazals have been edited, with metrical German translation, by K. H. Graf, Z. D. M. G., XIII, pp. 445–467.

(17) A very long series of alphabetical ghazals, without any heading, including the signets or precious ghazals (خواتيم), the ornate ghazals (بدائع), and the early ghazals (غزليّات قديم). It begins on fol. 362a, lin. penult., with the usual initial poem of the خواتيم:
سپاس و حمد بی پايان خدارا — كه صنعش در وجود آورد مارا
The initial poem of the بدائع in many copies (see for instance Ethé (I. O. Cat.), No. 1124, 10, and the Cat. of the Arabic and Persian MSS. in the Public Library at Bankipore, I, p. 139), viz. ای كه انكار كنی عالم درويشانرا الخ, is found here on fol. 363b, l. 6 ab infra; and the initial poem of the غزليّات قديم, viz. ای يار ناگزير كه دل در هوای تست, on fol. 392b, l. 5.

Seven ghazals of the خواتيم have been edited, with metrical German translation, by K. H. Graf, Z. D. M. G., XV, pp. 554–564; and ten of the بدائع by the same, ib., pp. 541–554.

(18) Epigrammatic poems (كتاب صاحبيّه or الصّاحبيّة), dedicated to the Ṣāḥib-dīwān Shams-aldīn (see No. 4 above), with a short preface in prose, beginning on fol. 532b: الحمد لله على نعمته الزّائدة الخ; the initial poem begins:
نگين ختم رسالت محمّد عربی — شفيع روز قيامت محمّد مختار

Edited with metrical German translation by Dr. Bacher in 'Sa'dī's Aphorismen und Sinngedichte', Strassburg, 1879 (see Fleischer's critical remarks in Z. D. M. G., XXXIV, pp. 389–402).

(19) Fragmentary poems (كتاب مقطّعات or المقطّعات) in alphabetical order, beginning on fol. 560b:

تو آن نكردهٔ از فعل خير با من و غير
كه دست فضل كند دامن اميد رها

(20) Jocular poems (كتاب مطايبات, also called خبيثات, obscene poems), beginning with a short prose-preface on fol. 564a:

قال السّعدى الزّمنى بعض ابناى الملوك الخ

The first poem begins:

عارفى چشم دل بروى (usually بروئى) داشت
خاطر اندر كمند موى (usually موئى) داشت

(21) Mock-homilies and comic pieces, here with the general, but incorrect, heading مضحكات, both on fol. 573a, l. 3 ab infra, and fol. 573b, l. 7 ab infra. The مضحكات or comic pieces are, in fact, only found at the end, on fol. 578b, l. 2, with the usual beginning: شخصى از فقيهى سؤال كرد الخ; the preceding portion, ff. 573a, l. 3 ab infra, to 578b, first line, contains the mock-homilies (هزليّات) in three مجلس or sittings, the *first* beginning on fol. 573a: اللّعين الشّيطان الخ, the *second*, on fol. 575a: حدثنا شيخ النّسناس الخ چنين ميفرمايد صاحب, the *third*, on fol. 576b: ابو نواس الخ السّيف الخ.

(22) Quatrains (كتاب رباعيّات) in alphabetical order, beginning on fol. 579a, l. 4 ab infra:

هر ساعتم اندرون بجوشد خون را — واگاهى نيست مردم بيرون را

(23) Detached distichs (كتاب فرديّات), beginning as in No. 1118, 19, of the I. O. Cat., on fol. 587a, lin. penult.:

و ربّ غلام صائب نطيّه (usually بطنه) خلا الخ

(24) A second, but unalphabetical, series of quatrains or rubā'īs, without a heading, beginning on fol. 591a, first line.

A few of the rubā'iyyāt and fardiyyāt (or mufradāt) have been edited, with metrical German translation, by K. H. Graf in Z. D. M. G., XVIII, pp. 570–572. The mufradāt (or fardiyyāt) have,

besides, been edited by Latouche (Zenker, II, 484). Sa'dī's elegies (مراثی) are entirely missing in this copy, besides the fourth prose-treatise.

Text-editions of the Kulliyyāt: Calcutta, 1791–1795 by J. H. Harington, 2 vols.; Bombay, A. H. 1226, 1267, 1280, &c.; Dihlī, A. H. 1269; Cawnpore, A. H. 1280; Lucknow, A. H. 1287; Tabrīz, A. H. 1257 and 1264; Ṭahrān, A. H. 1263 and 1268.

Compare on Sa'dī's life and works: Cholmogorov in 'Gelehrte Denkschriften der Kasaner Universität', 1865, p. 525 sq., and 1867 (reprinted, Kasan, 1867); W. Bacher, 'Sa'dī-Studien' in Z. D. M. G., XXX, pp. 81–106; F. Nève, 'Le poëte Sadi', Louvain, 1881; Ethé in Encyclopaedia Britannica, ninth edition, vol. XXI, p. 142 sq., and 'Die mystische, didaktische und lyrische Poesie, etc., der Perser', Hamburg, 1888, pp. 31–37; see also Rieu (B. M. P. Cat.), ii. pp. 595–608; Sprenger (Oude Cat.), p. 545 sq.; Ethé (Bodl. Cat.), Nos. 681–748; (I. O. Cat.), Nos. 1117–1185; Pertsch (Gotha, Cat.), p. 88 sq. (Berlin Cat.), pp. 800–826; Flügel (Vienna Cat.), I, p. 527 sq.; Aumer (Munich Cat.), p. 16 sq.; Rosen (Persian MSS.), pp. 175–202; Dorn (Petersburg Cat.), p. 337 sq.; Browne (Camb. Cat.), p. 327 sq.; Edinburgh Cat., Nos. 104 and 284–285; Cat. of the Arabic and Persian MSS. in the Oriental Public Library at Bankipore, vol. I, Nos. 91 and 92; Ouseley, Biogr. Notices, p. 5 sq.; and Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 5 sq.

(No. 2.)

IV

Gulistān (گلستان).

Ff. 88 (according to the Arabic paging 85, since the index is not counted, and fol. 78 occurs twice by mistake), ll. 16; large and clear Nasta'līq; all the headings in the text, also the first word of the latter, and the whole index written in red ink; size, 12 in. by $7\frac{1}{8}$ in.; dated the 24th of Sha'bān, A. H. 1206 (A. D. 1792, April 17).

Another copy of Sa'dī's Gulistān, beginning on fol. 3^b:

منّت مر خدایرا عزّ جلّ که طاعتش موجب قربت است الخ

Bāb I, on fol. 9^b; *II*, on fol. 27^b; *III*, on fol. 41^a; *IV*, on fol. 52^b; *V* (here styled در عشق جوانی), on fol. 55^b, first line;

VI (here styled در ضعف پیری), on fol. 65ª; *VII*, on fol. 68ª; *VIII* (here styled در حکمت و موعظت و نصیحت), on fol. 77ª, l. 3 ab infra. Index on ff. 1ᵇ and 2ª. Between the seventh and the eighth bāb a special chapter (also noted at the end of the index) occurs, headed: جدال سعدی با مدّعی در باب تونکری و درویشی. See No. 10 in the preceding Kulliyyāt.

(No. 3.)

V

Būstān (بوستان).

Ff. 164, two columns, each ll. 12–14; Nasta'līq, here and there with a touch of Shikasta; headings in red; various readings and additional verses on the margin; size, $8\frac{1}{8}$ in. by $6\frac{3}{8}$ in.

Another copy of Sa'dī's Būstān, beginning exactly as in No. 11 of the Kulliyyāt (No. III).

Bāb I (در بیان عدل و انصاف و تدبیر مملکت), on fol. 11ᵇ, lin. penult.; *II* (در بیان احسان و ثمرهٔ آن), on fol. 48ª; *III*, در عشق مست (illegible) و شور), on fol. 68ª; *IV* (در تواضع و خدمت گذاری), on fol. 83ª; *V* (در رضای حقّ و صبر بر گردش زمانه), on fol. 104ᵇ; *VI* (در ذکر مردان قناعت گزین), on fol. 112ᵇ, last line; *VII* (در تأثیری (!) لحم (حلم ?) تربیت), on fol. 120ª; *VIII* (در شکر و عافیت), on fol. 138ᵇ; *IX* (در توبه و صواب), on fol. 145ᵇ; *X* (در مناجات حکایت و ختم کتاب), on fol. 160ᵇ. See No. 11 in the preceding Kulliyyāt.

(No. 5.)

VI

Pandnāma (پندنامه).

Ff. 14, two columns, each ll. 9; mild and elegant Shikasta, written on silver-sprinkled paper with gold stripes; a flowery vignette in gold on fol. 1ᵇ; headings in red; size, $9\frac{1}{2}$ in. by $5\frac{7}{8}$ in.; dated A.H. 1211 (A.D. 1796, in the Christian date و شش must be read for و سه).

The book of counsels, a much disputed didactic poem by Sa'dī, which is not found in the usual copies of the poet's Kulliyyāt, as it was not included in Bīsutūn's (or *Ibn* Bīsutūn's) edition, but it forms

part of the Calcutta edition of them. It is also called كريما (from the initial word) and even مناجات, and has been ascribed to Sa'dī as early as A. H. 842 (A. D. 1438/1439); moreover, Sa'dī is mentioned as author in the last verse, on fol. 14a, l. 7:

منه دل برین دهر ناپایدار — زسعدی همین یك سخن یاد دار

Beginning on fol. 1b:

كريما به بخشاء بر حال ما — كه هستم اسير كمند هوا

Translated into (*a*) *English:* Calcutta, 1788, and in Gladwin's Persian Moonshee (with Persian text), 1801, revised edition by W. C. Smyth, 1840; (*b*) *French:* by Garcin de Tassy in his 'Exposition de la foi musulmane', Paris, 1822, and in his 'Allégories, récits poétiques et chants populaires', 2nd ed., Paris, 1876, pp. 197–200; (*c*) *Latin:* by Geitlin (with Persian text), Helsingfors, 1835; (*d*) *German:* select passages in metrical form by K. H. Graf in the notes to his 'Rosengarten', Leipzig, 1846 (pp. 239, 244, 253, 260, 281, 293, and 297–298); (*e*) *Hindūstānī:* Calcutta, 1829 (with Persian text); (*f*) *Rekhta:* in the Calcutta editions of A. H. 1242 and 1270.

Text-editions: in the Calcutta edition, 1791–1795 (fol. ٢.. sq.); in Gladwin's Persian Moonshee (see above); see also Rousseau 'Flowers of Persian Literature', London, 1801; and 'Persian Reader', vol. I, Calcutta, 1835, pp. 78–97; ib., 1829 (with Hindūstānī translation, see above); by Geitlin (see above); Calcutta, 1242 and 1270 (see above); Lucknow, A. H. 1263, 1264, &c. in the 'Persian Primer'; Lahore, 1887; Bombay, 1887; Āgra, 1887; Cawnpore, 1888; compare besides: Rieu (B. M. P. Cat.), ii. p. 865b (iii); Ethé (Bodl. Cat.), Nos. 688 (12) and 748; (I. O. Cat.), Nos. 1127 (7), 1133 (c), 1134, and 1135; Pertsch (Berlin Cat.), pp. 803 and 825; Sprenger (Oude Cat.), p. 549, &c., see also Zenker, I, pp. 418 sq., and 1468; II, p. 480 sq. (No. 6.)

VII

Another copy of the same.

Ff. 9, two columns, each ll. 12–17; uncouth Nasta'līq; headings in red; size, $8\frac{7}{8}$ in. by $7\frac{1}{4}$ in.; not dated; quite modern copy.

The same alleged Pandnāma of Sa'dī, beginning as in the preceding copy.

VIII

Yūsuf and Zalīkhā (يوسف و زليخا).

Ff. 161, two columns, each ll. 13; Nasta'līq; headings in red; many interlinear and occasionally marginal glosses, likewise in red; size, $7\frac{3}{4}$ in. by $4\frac{1}{2}$ in.; not dated.

A good and complete copy of the romantic mathnawī Yūsuf and Zalīkhā by Nūr-aldīn 'Abd-alraḥmān Jāmī (b A.H. 817, d 898), composed in A.H. 888 (A.D. 1483) and dedicated to Sulṭān Ḥusain Mirzā Baiqarā (A.H. 873–911, A.D. 1468–1506), see ff. 12b, l. 4 sq., and 160b, l. 4.

Beginning on fol. 1b:

الهی غنچهٔ امید بگشای ــ گلی از روضهٔ جاوید بنمای

Edited and translated into German verse by V. von Rosenzweig, Vienna, 1824; English translations by Ralph T. H. Griffith, London, 1881, and by A. Rogers, London, 1892. The introductory part of the poem was translated into German by H. Barb, 'Die Schönheit', Vienna, without date.

Text-editions, besides Rosenzweig's (see above): printed Calcutta, A.H. 1224 (A.D. 1809), 1244 (A.D. 1828), and 1265 (A.D. 1848); lithographed ib., 1818; Bombay, 1829 and 1860; Lucknow (with notes), A.H. 1262, and A.D. 1879; in Persia, A.H. 1279; in Tabrīz, A.H. 1284, &c. It is, besides, included in the 'Persian Selections', vol. I; and the 'Classical Selections', vol. I; see also Sprenger (Oude Cat.), p. 450, No. 5; Rieu (B. M. P. Cat.), ii. p. 645 (iii) sq. (Supplement), No. 289 (5) sq.; Ethé (Bodl. Cat.), Nos. 894, 8 sq., and 903–923; (I. O. Cat.), Nos. 1306 (6), 1317 (5), 1318 (5), and 1342–1355; Flügel (Vienna Cat.), I, pp. 565 (5), 566 (3), and 568; Pertsch (Berlin Cat.), Nos. 876, 4, and 888–893; Aumer (Munich Cat.), pp. 31 and 32; Browne (Camb. Cat.), pp. 555–558; Edinburgh Cat., Nos. 294 and 295; Cat. of the Arabic and Persian MSS. in the Oriental Public Libr. at Bankipore, vol. II, Nos. 180 (V), 182 (V), and 196–198.

A Pushtū translation of the mathnawī is noticed in Ethé (I. O. Cat.), No. 1356; and large extracts from the same are given in Dorn's 'Chrestomathy of the Pushtū or Afghan language'.

d. Varia.

IX

Miscellanies.

(1) Sirāj-alqulūb (سراج القلوب).

Ff. 1[a]–49[a], ll. 14–18; careless Nasta'līq, now and then tending to mild Shikasta; the Arabic quotations in large Naskhī; size, 9 in. by 7 in.

The lamp of hearts (no doubt translated from the Arabic, as the title is explained in Persian by روشنائئ دلها), a treatise on philosophical and religious matters, based on Qur'ān and traditions, in the shape of questions put to Muḥammad, and answers given by him (مسئله, سؤال, جواب). According to the introduction there ought to be seventy questions, but between ff. 12 and 13, and again between ff. 21 and 22, there seem to be lacunas, as the catchwords do not agree with the initial words on the next page.

Beginning on fol. 1[a]:

الحمد لله ربّ العالمين والعاقبة للمتّقين ..... بدان اسعدك الله تعالى فى الدّارين كه اين كتاب تصنيف كرده شد از اخبار پيغمبران الخ

Various works of the same title, all containing questions and answers of a similar kind, are noticed in Ethé (Bodl. Cat.), No. 1476, 2; Rieu (B. M. P. Cat.), i. p. 17; Flügel (Vienna Cat.), III, p. 453; besides, one by the great Ṣūfī Najm-aldīn Dāya (d A. H. 654, A. D. 1256), containing thirty-three questions, is quoted in Ethé (I. O. Cat.), No. 1804. Upon the whole, the present copy, both in contents and beginning, seems best to agree with that of the Bodl. Libr., quoted above.

(2) Qiṣṣa-i-Mihr u Māh u Khāwarshāh pādishāh (قصّهٔ مهر و ماه و خاورشاه پادشاه).

Ff. 51[b]–74[a], ll. 17–19; style of writing and size as in No. 1; a possible lacuna after fol. 63.

The love-story of prince Mihr, son of Khāwarshāh, and princess Māh, a Persian prose-romance, usually called مهر و ماه, beginning on fol. 51[b]:

راویان اخبار و ناقلان آثار و شیرین سخنان روزگار چنین روایت میکنند که در دیار مشرق پادشاهی بود الخ

Other copies of this story are noticed in Ethé (Bodl. Cat.), No. 1241, 1; (I. O. Cat.), No. 805; Rieu (B. M. P. Cat.), ii. p. 765; Dorn (Petersburg Cat.), p. 410.

(3) Another, but shorter, romance, without a title, beginning on fol. 75a:

ای پروردگار عالم تو رحمان و رحیم بیچون و بیگون تو الخ

Ff. 75a–83, ll. 16–19; style of writing and size as in Nos. 1 and 2.

(4) Ḥikāyat-i-Shāh Bahrām-i-haft ʿarūs u haft bām (حکایت شاه بهرام هفت عروس و هفت بام).

Ff. 84–89, ll. 15–19; style of writing and size as in Nos. 1–3.

A third short romance, beginning on fol. 84a:

ستا و صفت حضرت باری را که پاك معبود است ظاهر شد و هویدا گشت تمام عالم الخ

(5) A poetical epistle sent by ʿAbd-almu'minkhān Uzbeg (d A. H. 1006, A. D. 1597/1598), ʿAbd-alʿazīzkhān, and Nadhr Muḥammad-khān, kings of Turkistān, to Shāh ʿAbbās I (A. H. 996–1038, A. D. 1588–1629), and answer of the latter, likewise in verse, beginning on fol. 91a:

به پناه تو زبیداد جهان آمده ایم — از ستم ظلم کنان بفغان آمده ایم

Fol. 91, ll. 14; style of writing and size as in Nos. 1–4.

Other letters of ʿAbd-almu'minkhān to ʿAbbās and answers of the latter are noticed in Rieu, ii. p. 809a.

(6) Waqā'iʿ-i-jang-i-Bahādurshāh ʿĀlam Ghāzī u Muḥammad Aʿẓamshāh Ghāzī, &c. (وقائع جنگ بهادر شاه عالم غازی و محمّد اعظم شاه غازی و غیره شاهزادهای والا تبار واقع بتأریخ یازدهم شهر ربیع الثّانی سنهٔ ۱۱۱۷ (۱۱۱۸؟) هجری نبویّه وپنجاه ویك از جلوس بود).

Ff. 93a–108b, ll. 11–12; large Naskhī; size as in Nos. 1–5. Account of the war between Bahādurshāh and his brother Muḥammad Aʿẓamshāh (who was defeated and slain in Rabīʿ I, A. H. 1119, A. D. 1707, June), beginning on fol. 93a.

(7) A poetical epistle of Aḥmadshāh Durrānī (d A. H. 1185, A. D. 1772) to Nādirshāh (A. H. 1148–1160, A. D. 1736–1747), and answer of the latter, likewise in verse.

Ff. 109^a–110^b, ll. 14 on the first page, the rest chiefly in oblique lines; Nasta'līq; size as in Nos. 1–6.

X

Miscellanies.

Ff. 185, written in most cases in oblique lines; Shikasta; ff. 58–73, 101–169, 183^b, and 184 are left entirely blank; part of fol. 88 torn away; size, $9\frac{3}{8}$ in. by $5\frac{1}{4}$ in.

This copy contains (besides some useless scribbling):

(1) The story of Bahrām (قصّهٔ بهرام) on ff. 1^b–35^b, including (from fol. 16^b on) a داستان فغفور چینی (the tale of the Faghfūr or emperor of China and his daughter, the prototype of Gozzi-Schiller's 'Turandot', see Ethé (I. O. Cat.), Nos. 797, 20, and 798, perhaps taken from 'Aufī's جوامع الحکایات, composed A. H. 625, A. D. 1228, see ib., Nos. 600–604).

(2) Fragment of the Jog bāshist (جوگ باشست), a Persian translation of the Sanskrit Yogavāsishṭha, on Hindū gnosticism, which agrees in its initial words with the one made under the auspices of prince Dārā Shukūh, A. H. 1066 (A. D. 1656), and is noticed in Ethé (I. O. Cat.), Nos. 1972–1974; Brown (Camb. Cat.), p. 96, No. II; Pertsch (Berlin Cat.), p. 1021, &c., on ff. 36^b–57^b, beginning:

سپاس و ستایش و نیایش نثار حضرتیست که ذرّات اکوان فروغ یافتهٔ آفتاب حقیقت اوست الخ

The date A. H. 1066 appears on fol. 36^b, l. 8; the copy breaks off abruptly on fol. 57^b.

(3) Fragment of a Persian prose-romance, defective at the beginning, on ff. 74–100.

(4) A short ghazal, and a prose-story, referring to the emperor Jahāngīr (A. H. 1014–1037, A. D. 1605–1627), on ff. 171^a–173^a.

(5) Some tarkībs or compounds with analysis or explanation, on ff. 173^b–176^b.

(6) Some detached pieces: (a) on the elixir of life (نسخهٔ کیمیای وجود); (b) on the application of the semen melanthii (الحبّة السّوداء) in all diseases, ascribed to the prophet Muḥammad, on ff. 177a–178a.

(7) A ghazal, followed by another story from Jahāngīr's time, on ff. 178b–180b.

(8) Divers medical treatments, prescriptions how to make the hair fine or smooth, how to dye (nails and hair), about opium, &c., on ff. 181a–185.

XI

Miscellanies.

Ff. 47, written by different hands, partly in Shikasta, partly in Nasta'līq; size, 11½ in. by 7½ in.

This copy contains (besides some scribbling):

(1) A short Persian romance, followed at the end by a few abrupt pieces of poetry, among them a سؤال جهانگیر with answers, on ff. 1a–9b.

(2) A collection of Persian lyrics, beginning with a ghazal by Amīr Khusrau of Dihlī (d A.H. 725, A.D. 1325); then follow a few rubā'īs, a تأریخ حیدر علیخان بهادر, a حکایت in verse (referring to the Atābeg Qizil Arslān, A.H. 582–587, A.D. 1186–1191), another poetical حکایت, a prose-narrative, styled حکایت نول نقل نعل (from the time of Nādirshāh, see No. IX, 7, above), a قصیدهٔ شاه علی گوهر بر حسب حال خود, and a series of fards, rubā'īs and qiṭ'as, on ff. 10a–15a.

(3) Another Persian romance, on ff. 15b–25a.

(4) A story of Sa'ādat-allāhkhān, the Ṣūbadār of Arcot (ارکات), on ff. 26a–30a.

(5) Another prose-story, on ff. 30b–32a.

(6) A third story, which may be a mere continuation and conclusion of the preceding one, on ff. 32b–34a.

(7) Short extract from Jāmī's mathnawī يوسف و زليخا, on fol. 34^b, see No. VIII above.

(8) Three traditions (نقل), the first referring to Ibrāhīm bin Adham of Balkh (d A. H. 160, 161, or 162, A. D. 777–779), on ff. 35^a and ^{b}.

(9) Other short extracts from Jāmī's يوسف و زليخا, on ff. 35^b–36^b.

(10) A qaṣīdah by Maḥmūd 'Alīkhān, ghazals by Ḥāfiẓ (d A. H. 791 or 792, A. D. 1389/1390), Sa'dī (see No. III above) and Amīr Khusrau (see No. 2 in this copy), some rubā'īs, قصيدهٔ تواريخ جلوس و تولّد فرزند تيپو سلطان الخ (Tīpū Sulṭān of Mysore reigned A. H. 1197–1213, A. D. 1782–1799), but this so-called qaṣīdah is in reality a short mathnawī in rhymed couplets (!); another mathnawī of seven lines, and a number of rubā'īs, on ff. 36^b–39^b.

(11) Short historical accounts, on ff. 41^b–43^a.

(12) Advices by the wise Luqmān to his son (وصيّت نامهٔ لقمان پسر خود را), on ff. 43^a–44^b.

(13) Stories of 'Auj bin 'Anaq, Ādam, &c., on ff. 44^b–47 (ff. 44^a–46 turned upside down).

XII

Miscellanies.

Ff. 17, various number of lines in a page; written partly in Nasta'līq, partly in Shikasta, by different hands; size, $9\frac{1}{8}$ in. by $6\frac{3}{4}$ in.

Contents:

(1) Some mathnawī-baits, a ghazal by Nawwāb Maḥfūzkhān Bahādur, two ghazals by Ḥāfiẓ, and a story in verse, on ff. 1^b–3^a.

(2) The story of Ādam (قصّهٔ آدم), on ff. 3^b–9^a.

(3) The story of Abraham (قصّهٔ ابراهيم), on ff. 9^b–16^b.

(4) The story of Jacob (قصّهٔ يعقوب), on ff. 16^b–17^b.

The last three stories are evidently taken from one or the other Persian version of the قصص الانبياء or history of the ancient prophets, see Ethé (I. O. Cat.), No. 590 sq.

Loose inside lies a fragmentary Rekhta poem.

XIII

An English-Persian Conversation Book.

Ff. 21; European handwriting; size, $7\frac{3}{4}$ in. by $6\frac{1}{4}$ in.

The Conversation Book, beginning with 'Good morning' (Persian صباح الخير), comprises ff. 2–21; it is preceded on fol. 1b by the letters of the Persian alphabet, and concluded on the last leaf by a list of Arabic roots, which, however, only goes to the beginning of the letter ب.

XIV

The *'Iyār-i-dānish* in English translation.

61 pages in European handwriting; size, $14\frac{3}{4}$ in. by $9\frac{1}{2}$ in.

An English translation of the preface, introduction, and part of the third chapter of Abū-alfaḍl bin Mubārak's Persian version of Kalīlah u Dimnah or the fables of Bidpai, styled عیار دانش, and completed A. H. 996 (A. D. 1587). The first two chapters (restored by Abū-alfaḍl) have been purposely omitted, as stated in a marginal note on p. 10. The third chapter begins on p. 32.

For the عیار دانش see Rieu (B. M. P. Cat.), ii. p. 756b sq.; Ethé (Bodl. Cat.), Nos. 438–440; (I. O. Cat.), Nos. 767–777; Pertsch (Berlin Cat.), p. 974 sq.; Aumer (Munich Cat.), p. 47; Flügel (Vienna Cat.), III, p. 286 sq.; Browne (Camb. Cat.), pp. 395–396. Translated into Hindūstānī under the title of خرد افروز. Extracts from the Persian work, with French translation, by De Sacy in 'Notices et Extraits', X, p. 197 sq. The copy breaks off on p. 56; there are added (a) on p. 57 a small piece from the emperor Akbar's Code of Instruction; (b) on pp. 60 and 61 a parable against persecution, taken from Sa'dī's Būstān (see No. III, 11 above). Pages 58 and 59 are torn out.

XV

Another copy of the same translation.

94 pages in European handwriting; size, $11\frac{5}{8}$ in. by $9\frac{1}{2}$ in.

The last $3\frac{1}{2}$ lines of the preceding copy are left out here; otherwise the two copies agree word for word. The marginal note appears here on p. 15; the third chapter begins on p. 62.

XVI

Other English Translations.

Ff. 5 and 20–39; European handwriting; size, $10\frac{3}{8}$ in. by $6\frac{7}{8}$ in.

(1) English translation of the story of Noah from the قصص الانبياء (see the remark at the end of No. XII above), on ff. 1–5.

(2) English translation of a fragment (without beginning or end) of the story of Ḥaidarkhān ʿAlī of Mysore (d A. H. 1197, Muḥarram, A. D. 1782, December), on ff. 20–39 (the leaves being turned upside down).

XVII

Two highly-embellished leaves in a long narrow case.

Ff. 2, ll. 15 and 17 respectively; large ornamental Nastaʿlīq; each line framed in by gilt branches; the top part of fol. 1 severely injured; size, 18–$18\frac{1}{4}$ in. by $9\frac{7}{8}$–10 in.

Contents:

Fol. 1: two short stories (حكايت), separated from one another by two qiṭʿas and a bait, i.e. a fard.

Fol. 2: miscellaneous poetry, a mustazād, fards, rubāʿīs, and a ghazal.

B

PERSIAN MANUSCRIPT OF EMILE ANDREWS, ESQ., CARDIFF

XVIII

Mawāhib-i-'aliyyah (مواهب علیّه).

Ff. 449, ll. 31; very small, but neat Naskhī; the Arabic text in red; an ornamented vignette on fol. 1^a; ff. 1^b, 2^a, 448^b, and 449^a gorgeously illuminated in gold and other colours; all the headings from Sūrah 2 on splendidly adorned; slightly injured here and there, but carefully mounted; additions and corrections on the margin; size of the original leaves 12 in. by about $6\frac{3}{4}$ in.; dated the 10th of Rabī' II, A.H. 989 (A.D. 1581, May 14).

An excellent and highly artistic copy of Ḥusain bin 'Alī al-Wā'iẓ alkāshifī's (d A.H. 910, A.D. 1505) famous Persian commentary on the Qur'ān, also styled تفسیر حسینی. Commenced A.H. 897 (A.D. 1492) and completed the 2nd of Shawwāl, A.H. 899 (A.D. 1494, July 6), see fol. 449^a, l. 4 ab infra.

Beginning on fol. 1^b:

بعد از تمهید قواعد محامد الهی و تأسیس مبانیٔ ثناخوانیٔ حضرت رسالت پناهی الخ

Sūrah 1, on fol. 2^b, l. 2; 2, on fol. 2^b; 3, on fol. 34^a; 4, on fol. 53^b; 5, on fol. 73^b; 6, on fol. 88^a; 7, on fol. 103^b; 8, on fol. 124^a; 9, on fol. 131^b; 10, on fol. 146^a; 11, on fol. 156^a; 12, on fol. 166^a; 13, on fol. 176^a; 14, on fol. 180^b; 15, on fol. 185^a; 16, on fol. 189^a; 17, on fol. 200^a; 18, on fol. 211^a; 19, on fol. 221^a; 20, on fol. 226^b; 21, on fol. 234^b; 22, on fol. 242^a; 23, on fol. 249^a; 24, on fol. 254^b; 25, on fol. 263^b; 26, on fol. 269^b; 27, on fol. 276^b; 28, on fol. 283^a; 29, on fol. 291^a; 30, on fol. 297^a; 31, on fol. 301^b; 32, on fol. 304^b; 33, on fol. 306^b; 34, on fol. 315^a; 35, on fol. 319^b; 36, on fol. 324^a; 37, on fol. 328^b; 38, on fol. 333^b; 39, on fol. 338^b; 40, on fol. 344^b; 41, on fol. 350^b; 42, on fol. 355^a; 43, on fol. 359^b; 44, on

fol. 364b; 45, on fol. 366b; 46, on fol. 369a; 47, on fol. 372a; 48, on fol. 375a; 49, on fol. 378b; 50, on fol. 380b; 51, on fol. 383a; 52, on fol. 385b; 53, on fol. 387b; 54, on fol. 389b; 55, on fol. 391b; 56, on fol. 394a; 57, on fol. 396b; 58, on fol. 400a; 59, on fol. 402b; 60, on fol. 405b; 61, on fol. 407b; 62, on fol. 408b; 63, on fol. 409b; 64, on fol. 410b; 65, on fol. 412a; 66, on fol. 413b; 67, on fol. 414b; 68, on fol. 416b; 69, on fol. 418b; 70, on fol. 419b; 71, on fol. 420b; 72, on fol. 422a; 73, on fol. 423a; 74, on fol. 424b; 75, on fol. 426a; 76, on fol. 427a; 77, on fol. 428b; 78, on fol. 429b; 79, on fol. 431a; 80, on fol. 432a; 81, on fol. 433a; 82, on fol. 433b; 83, on fol. 434a; 84, on fol. 435a; 85, on fol. 435b; 86, on fol. 436b; 87, on fol. 437a; 88, on fol. 437b; 89, on fol. 438a; 90, on fol. 439b; 91 and 92, on fol. 440a; 93, on fol. 441a; 94, on fol. 441b; 95, on fol. 442a; 96, on fol. 442b; 97, on fol. 443a; 98, on fol. 443b; 99, on fol. 444a; 100, on fol. 444b; 101 and 102, on fol. 445a; 103 and 104, on fol. 445b; 105 and 106, on fol. 446a; 107 and 108, on fol. 446b; 109–111, on fol. 447a; 112, on fol. 447b; 113 and 114, on fol. 448a.

A former owner was Muḥammad ʿAbd-alhātif (? or alhādī ?) alḥanafī.

For references see Ethé (Bodl. Cat.), Nos. 1805–1808; (I.O.Cat.), Nos. 2681–2690; Rieu (B. M. P. Cat.), i. pp. 9–11; (Supplement), p. 1; Leyden Cat., IV, p. 39; Mehren (Copenhagen Cat.), p. 3; Fleischer (Leipzig Cat.), p. 390b, No. 32; Browne (Camb. Cat.), pp. 37–40, &c. Turkish translation by Abū-alfaḍl Muḥammad bin Idrīs Bidlīsī (d A. H. 982, A. D. 1574/1575).

C

OTHER PERSIAN MANUSCRIPTS

XIX

Collection of biographical, ethical, and novelistic contents.

Ff. 190, written in various styles of Nasta'līq, neat and careful in most parts, more careless towards the end; worm-eaten in many places, especially ff. 105–124; size, $13\frac{3}{4}$ in. by $8\frac{3}{4}$ in.

Contents:

(1) Ff. 1^b–20^a, ll. 19.

Tarjumat-almanāḳib (ترجمة المناقب), a short fragment of the Arabic work كشف الغمة فى معرفة الأئمّة of Al-'Alī bin al-Ḥasan 'Alī bin al-Sa'īd Fakhr-aldīn 'Īsā bin Abī-alfaṭḥ alarbilī (see fol. 2^a, ll. 12–15) in the Persian version of 'Alī bin Ḥasan alzawwārī, the author of the مجمع الهدى (legends and biographies of prophets and Imāms, see Ethé, I. O. Cat., 598) and of the Shī'ite commentary on the Qur'ān, ترجمة الخواصّ بر طريق اهل بيت (A. H. 946, A. D. 1539/1540, I. O. Cat., 2691), see author's name and title on ff. 2^a, last two lines, and 2^b, l. 9. It deals with the eminent virtues and praiseworthy qualities of the house of 'Alī, beginning on fol. 1^b:

حمد بلا حدّ و احصار و سپاس بلا عدّ و انتها معبودى را رواست كه اساس قوائم قوام دين قويم الخ

The subdivisions marked are:

تمهيد مقدّمه, on fol. 2^b, l. 9; (i. e. Muḥammad), on fol. 4^b, last line; ذكر اسماء خير البشر ذكر نسب آنحضرت صلوات الله عليه و آله, on fol. 6^a, l. 3 ab infra; ذكر مدّت حيات آنحضرت, on fol. 6^b, ll. 8 and 7 ab infra; ذكر آيات و معجزات و خرق عادات آنحضرت صلّى الله عليه و آله بعضى ازين آنست كه قبل از ولادت بظهور آمده و بعضى ديگر بعد از ولادت وقوع يافته, on fol. 9^b, last two lines; آيات و معجزات آنحضرت صلّى الله عليه و آله و سلّم كه بعد از بعثت بظهور آمده, on fol. 11^b, l. 7 ab infra; فصل (introduction to 'Alī and his house), on fol. 14^b, l. 7; the fragment breaks off on fol. 20^a. Ff. 20^b–25^a left blank.

(2) Ff. 25^b–32^a, ll. 17.

Akhlāq-almuḥsinīn (اخلاق المحسنين, more correctly اخلاق محسنى), introduction and part of the first bāb of, beginning on fol. 25^b: حضرت پادشاه على الاطلاق عزّت كلمته و جلّت عظمته الخ. This work on ethics was completed A. H. 900 (A. D. 1495) by Ḥusain bin ʿAlī al-Wāʿiẓ al-Kāshifī (*not* al-Kāshī, as he is wrongly called here on fol. 27^a, l. 7) and divided into forty chapters, comp. Ethé (Bodl. Cat.), 1460–1462; (I. O. Cat.), 2188–2200; Rieu (B. M. P. Cat.), ii. p. 443; W. Pertsch (Berlin Cat.), p. 308; Mehren (Copenhagen Cat.), p. 6; Aumer (Munich Cat.), p. 63; Dorn (Petersburg Cat.), p. 257; Rosen (Persian MSS.), p. 291; Browne (Camb. Cat.), pp. 207 and 208, &c.; other references, text-editions, and translations enumerated in Ethé (I. O. Cat.), No. 2188.

Index on ff. 27^b and 28^a; *first* bāb, on fol. 28^a, l. 9.

(3) Ff. 33^b–190^a, ll. 23.

Bahār-i-dānish (بهار دانش). The famous collection of tales by Shaikh ʿInāyat-allāh Kanbū (d A. H. 1082, A. D. 1671), beginning on fol. 33^b: فاتحهٔ كتاب مستطاب آفرينش و پيرايهٔ صحيفهٔ دانش و بينش حمد خداوند خردبخش الخ; comp. Ethé (Bodl. Cat.), 466–472 and 1976; (I. O. Cat.), 806–818; Rieu, ii. p. 765; iii. p. 1093^b; W. Pertsch (Berlin Cat.), pp. 999 and 1000; Aumer (Munich Cat.), pp. 54 and 55; Mehren (Copenhagen Cat.), p. 32; for editions and translations see I. O. Cat., 806. An apparent lacuna between ff. 186 and 187.

Dated A. H. 1141 (يكهزار يكصد چهل و يك, not 1241, as the figures have it), the 5th of Rajab = A. D. 1728, beginning of December. Bought at Hodgson's sale, Feb. 10, 1909.

(Add. MSS. 501 E.)

XX

Ff. 93, ll. 9; large Nastaʿlīq; many interlinear insertions in the tables on ff. 39^b–89^a; size, $10\frac{3}{4}$ in. by $6\frac{1}{4}$ in. No date.

A historical and topographical account of the principal public buildings, mausoleums, mosques, gardens, &c. of Akbarābād, i. e. Āgra, with reminiscences of Tīmūr, the Afghān rulers of Dihlī, Humāyūn, Akbar, &c., identical, as it appears, with the 'Notice of

the Tāj Maḥall and other buildings in Āgra', described in Rieu (B.M.P.Cat.), iii. p. 958b, ff. 32–81, and beginning, on fol. 1b, with a condensed sketch (خلاصهٔ احوال) of Bānū Begam, known as Tāj Bībī, with the epithet Mumtāz Maḥall, the daughter of (Nawwāb) Āṣafkhān bin (Nawwāb) I'timād aldaulah, and wife of the emperor Shāhjahān (d A. H. 1040, A. D. 1630/1631). It is followed, on fol. 11b, by mathnawī-baits descriptive of the mausoleum of Mumtāz Maḥall by Shāhjahān himself. Other interesting items are the inscriptions on Akbar's mausoleum at Sikandra, on fol. 13a sq.; the fortress of Āgra, on fol. 16a sq.; the Motī Masjid, on fol. 18b sq.; scattered verses of Zīb-alnisā Begam, 'Ālamgīr's daughter (d A. H. 1114, A. D. 1702/1703), and of Nūr Jahān Begam, Jahāngīr's wife, on fol. 31a; a poetical contest between the former and the poet 'Āḳilkhān Rāzī (d A. H. 1108, A. D. 1696/1697), on fol. 31b sq. The bulk of the work, on ff. 23a–24b and 39a last line–93, contains tables of the length, breadth, and height of the various buildings.

Similar works on Āgra are noticed in Rieu i. p. 430, and iii. p. 958b, ff. 1–30 (styled احوال شهر اکبر آباد, by Mānik Cand); Ethé (I. O. Cat.), No. 731; Mehren (Copenhagen Cat.), p. 47; and Pertsch (Berlin Cat.), p. 520.

(Add. MSS. 502 C.)

XXI

Mi'at-'awāmil or Mi'at-'āmil (مائة عامل or مائة عوامل).

Ff. 3, ll. 9–10; large Nasta'līq; size, $8\frac{1}{4}$ in. by $5\frac{3}{8}$ in. No date.

An adaptation of Abūbakr Jurjānī's (d A. H. 471 or 472) Arabic treatise on the hundred grammatical regents, in Persian verse, in the form of a qaṣīdah, beginning on fol. 1a:

بعد توحید خداوند و درود مصطفی
نعت آل پاک پیغمبر رسول مجتبی

For references see Ethé (Bodl. Cat.), 1658; (I.O. Cat.), 2629, 3; Aumer (Munich Cat.), p. 52, No. 2; for the Arabic original comp. Flügel (Vienna Cat.), I, p. 149 sq.; Loth (Arabic MSS.), pp. 271 and 272.

D

ARABIC MANUSCRIPTS

XXII

(Included in Sir John Williams's Library.)

Qur'ān (قرآن).

Ff. 265, ll. 16 (on ff. 57, 60, and 265^a, ll. 15, on fol. 62, ll. 13); excellent Naskhī, fully pointed, the last page by a more modern hand; occasional corrections and additions on the margin; lines cancelled now and then; size, $10\frac{1}{8}$ in. by $6\frac{1}{2}$ in.

A fine old copy of the Qur'ān, not dated. The single sūras, to which no head-titles are given here, are found:

1, fol. 1^b; 2, fol. 2^a; 3, fol. 22^b; 4, fol. 34^b; 5, fol. 47^a; 6, fol. 56^b; 7, fol. 67^a: 8, fol. 78^b; 9, fol. 83^a; 10, fol. 91^b; 11, fol. 97^b; 12, fol. 103^b; 13, fol. 110^a; 14, fol. 112^b; 15, fol. 115^b; 16, fol. 117^b; 17, fol. 124^a; 18, fol. 129^a; 19, fol. 134^b; 20, fol. 137^b; 21, fol. 142^a; 22, fol. 146^b; 23, fol. 150^b; 24, fol. 154^a; 25, fol. 158^b; 26, fol. 162^a; 27, fol. 166^b; 28, fol. 170^b; 29, fol. 175^b; 30, fol. 179^a; 31, fol. 181^b; 32, fol. 183^b; 33, fol. 184^b, last line; 34, fol. 189^a; 35, fol. 192^a; 36, fol. 194^b; 37, fol. 197^a; 38, fol. 200^a; 39, fol. 202^b; 40, fol. 206^a, last line; 41, fol. 210^a; 42, fol. 212^b; 43, fol. 215^b; 44, fol. 218^b; 45, fol. 220^a; 46, fol. 221^b; 47, fol. 223^b; 48, fol. 225^b; 49, fol. 227^b; 50, fol. 228^b; 51, fol. 230^a; 52, fol. 231^a; 53, fol. 232^a; 54, fol. 233^b; 55, fol. 234^b; 56, fol. 235^b; 57, fol. 237^a; 58, fol. 239^a; 59, fol. 240^b; 60, fol. 242^a; 61, fol. 243^b; 62, fol. 244^a; 63, fol. 244^b; 64, fol. 245^b; 65, fol. 246^a; 66, fol. 247^a; 67, fol. 248^a; 68, fol. 249^a; 69, fol. 250^a; 70, fol. 251^a; 71, fol. 251^b; 72, fol. 252^b; 73, fol. 253^a; 74, fol. 254^a; 75, fol. 254^b; 76, fol. 255^a; 77, fol. 256^a; 78, fol. 256^b; 79, fol. 257^a, lin. penult.; 80, fol. 258^a; 81, fol. 258^a, last line; 82, fol. 258^b; 83, fol. 259^a; 84, fol. 259^b; 85, fol. 260^a; 86, fol. 260^a, last line; 87, fol. 260^b; 88, fol. 260^b, lin. penult; 89, fol. 261^a; 90, fol. 261^b; 91 and 92, fol. 262^a; 93–96, fol. 262^b; 97 and 98, fol. 263^a; 99 and 100, fol. 263^b; 101, fol. 263^b, last line; 102–105, fol. 264^a; 106–110, fol. 264^b; 111, fol. 264^b, last line; 112–114, fol. 265^a.

(143 C.)

XXIII

(Presented by Emile Andrews, Esq., Cardiff.)

Ḥirz-alamānī wa wajd-alṭahānī (حرز الأمانى و وجد التّهانى).

Ff. 51, two columns, each ll. 12; the bulk of the MS. (ff. 9–28, 31–34, and 36–46) in neat and clear Naskhī, without catchwords; the remainder (ff. 1–8, 29, 30, 35, and 47–51) in Maghribī characters, with catchwords; pointed throughout; a large lacuna between ff. 34 and 35 (comprising sūras 12–16); worm-eaten; size, $7\frac{3}{8}$ in. by $5\frac{1}{4}$ in.

A metrical compendium of the variations of the seven principal readings of the Qur'ān, in form of a qaṣīdah (rhyming in لا), by Abû-alqāsim bin Firruh bin Khalaf bin Aḥmad Ru'ainî al-Shāṭibī (d A.H. 590, A.D. 1194), beginning on fol. 1b:

برات بسم الله فى النّظم اوّلا — تبارك رحمانا رحيما ومَوْيِلا

It contains the following short subdivisions:

باب الاستعارة, on fol. 5b; باب البسملة, ib.; سورة امّ الفرقان (sūrah 1, usually styled سورة فاتحة الكتاب or امّ الكتاب), on fol. 6a; باب ادغام الحرفين المتقاربين فى, on fol. 6b; باب الادغام الكبير كلمة, on fol. 7a; باب هاء الكناية, on fol. 8a; و فى كلمتين باب المدّ والقصر, on fol. 8b; باب الهمزتين من كلمة, on fol. 9a; باب الهمزة المفردة, on fol. 10a; باب الهمزتين من كلمتين, on fol. 10b; باب نقل حركة الهمزة الى السّاكن قبلها, on fol. 11a; باب وقف حمزة و هشام على الهمزة, on fol. 11b; باب الاظهار والادغام, on fol. 12b; ذكر ذال إذ, ib.; ذكر دال قد, on fol. 13a; ذكر تاء التّأنيث, ib.; باب اتّفاقهم فى ادغام إذ ذكر لام هلْ و بلْ, ib., last line; باب حروف قَرُبَت مخارجها و قد و تاء التّأنيث و هلْ و بلْ, on fol. 13b; باب الفتح, on fol. 14a; باب احكام النّون السّاكنة والتّنوين, ib.; باب مذهب الكسائى فى امالة والامالة و بَيْنِ اللّفظين, on fol. 14b; باب مذاهبهم فى الرّاآت, on fol. 16b; هاء التّأنيث فى الوقف, ib.; باب الوقف على اواخر الكلم, on fol. 17a; باب اللّامات, on fol. 17b; باب مذاهبهم فى ياآت, on fol. 18a; باب الوقف على مرسوم الخطّ الاضافة, on fol. 18b; باب مذاهبهم فى الزّوائد, on fol. 20a; باب فرش الحروف سورة البقرة (sūrah 2), on fol. 21a; (sūrah 3) سورة آل عمران,

on fol. 25a; (sūrah 4) سورة النّسا, on fol. 27a; (sūrah 5) سورة المآئدة, on fol. 28a; (sūrah 6) سورة الانعام, on fol. 29a; (sūrah 7) سورة الاعراف, on fol. 31a; (sūrah 8) سورة الانفال, on fol. 32b; (sūrah 9) سورة التّوبة, on fol. 33a; (sūrah 10) سورة يونس, on fol. 33b (the heading added on the margin); (sūrah 11) سورة هود عليه السّلام, on fol. 34a; lacuna; (sūrah 17) سورة الاسرا, on fol. 35a; (sūrah 18) سورة الكهف, on fol. 35b; (sūrah 19) سورة مريم عليها السّلام, on fol. 37a; (sūrah 20) سورة طه, on fol. 37b; (sūrah 21) سورة الانبياء عليهم السّلام, on fol. 38a; (sūrah 22) سورة الحجّ, on fol. 38b; (sūrah 23) سورة المؤمنين, on fol. 39a; (sūrah 24) سورة النّور, ib., last line; سورة الفرقان (sūrah 25), on fol. 39b; (sūrah 26) سورة الشّعرا, on fol. 40a; (sūrah 27) سورة النّمل, ib.; (sūrah 28) سورة القصص, on fol. 41a; (sūrah 29) و من سورة الرّوم الى سورة سبا سورة العنكبوت, ib.; (sūras 30–33), on fol. 41b; (sūras 34 and 35) سورة سبا و فاطر, on fol. 42a; (sūrah 36) سورة يس, on fol. 42b; سورة (و) الصّافات (sūrah 37), on fol. 43a; (sūrah 38) سورة ص, on fol. 43b; سورة الزّمر (sūrah 39), ib.; (sūrah 40) سورة المؤمن, on fol. 44a; سورة فُصّلت (sūrah 41), ib.; (sūras 42–44) سورة الشّورى والزّخرف والدّخان, ib., last line; (sūras 45 and 46) سورة الشّريعة (الجاثية recte) والاحقاف, on fol. 45a; و من سورة محمّد صلّى الله عليه و سلّم الى سورة الرّحمٰن (sūras 47–54) سورة الرّحمٰن عزّ و جلّ, ib.; (sūrah 55) عزّ و جلّ, on fol. 46a; (sūras 56 and 57) سورة الواقعة والحديد, ib.; و من سورة المجادلة الى سورة التّحريم (sūras 58–67), on fol. 46b; (i.e. النّون) و من سورة ن الى سورة القيامة (sūras 68–74), on fol. 47a; و من سورة القيامة الى سورة النّبا (sūras 75–77), on fol. 47b; و من سورة النّبا الى سورة العلق (sūras 78–95), on fol. 48a; و من سورة العلق الى آخر الفرقان (sūras 96–114), on fol. 48b; باب التّكبير, on fol. 49a; باب مخارج الحروف, on fol. 49b.

Title on fol. 4a, last line; on the fly-leaf a table of the names of the seven principal readers of the Qur'ān, &c. An Arabic commentary by Muḥammad bin Aḥmad al-Mauṣilī (d A. H. 656, A. D. 1258); a Persian one, Ethé (I.O.C.), 2702, II; comp. Ḥ. Khalfa, III, p. 43; Nöldeke, Geschichte des Qorāns, p. 377 sq.; Aumer (Munich Cat.), p. 20; Loth (Arabic MSS.), p. 8.

(Add. MSS. 797 B.)

E

A HINDŪSTĀNĪ MANUSCRIPT

XXIV

Fragment of a Hindūstānī story, without beginning or end.

Ff. 22, ll. 11–12; Shikasta; size, $7\frac{3}{8}$ in. by $4\frac{1}{2}$ in.

This fragment seems a portion of a Hindūstānī translation of Muḥammad Qādirī's abridged version of Ḍiyāi Nakhshabī's Persian طوطی‌نامه (A.H. 730, A.D. 1330), probably the طوطی کهانی by Sayyid Ḥaidar Bakhsh, see Ethé (Bodl. Cat.), No. 444; (I. O. Cat.), No. 752.

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